



# **THE EIGHT LIMBS OF YOGA (ASHTANGA YOGA) in KASHMIR SHAIVISM**

*Revealed by*  
**SHAIVACHARYA SWAMI LAKSHMANJOO**  
(English Translation of Lectures in Kashmiri)



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(English Translation of Lectures in Kashmiri)

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*This sacred text is dedicated to Swami Lakshmanjoo, our beloved teacher and spiritual father who has given us everything.*

## Preface

This book presents a series of four lectures by His Holiness Shaivacharya Swami Lakshmanjoo Maharaj. These lectures, in Kashmiri Language, were delivered in the Gupta Ganga Lecture Hall close to the Ishwar Ashram in Srinagar Kashmir between 1975 and 1980. In Patanjali's Yoga sutra, the eight fold path is called ashtanga, which literally means "eight limbs" (ashta = eight, anga = limbs). These eight steps, commonly known as the eight limbs of yoga, basically act as guidelines on how to live a meaningful and purposeful life Swami Ji's lectures deal with the seminal aspects of eight limbs of yoga and constitute the basis for anyone seeking self realization.

This book is a part of the larger project undertaken by Kashmir Shaiva Institute, another organization founded by His Holiness Shaivacharya Swami Lakshmanjoo Maharaj, to transcribe and translate the Kashmiri Lectures into English/Hindi and other languages. These translations will bring out the treasures in the Kashmiri lectures for the benefit of the entire humanity.

Jai Gurudev!

*Ishwar Ashram Trust*

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## Lecture - 1

# Introduction

The Shaiva śāstras that we read, these have been stated by Lord Shiva through his mouth. But he has not said like that, the way his form is there, not like that. He has assumed the form of Svachchandanātha and then narrated the Shaiva śāstras. The form of Svachchandanātha has five faces, five mouths. Through the five mouths, he has stated the Shaiva śāstras. Now I will tell you why he has five mouths, why not six, why not four?

He has five mouths because he has five supreme energies (śaktis): cit śakti, ānanda śakti, icchā śakti, jñāna śakti, and kriyā śakti. These five śaktis are indistinguishable from his nature. These five śaktis have taken their place in his five mouths. These five mouths are named Īśāna, Tatpuruṣa, Sadyojāta, Vāmadeva, and Aghora.

Through these five mouths, he has stated these śāstras. These tantra śāstras he has stated through these five mouths. Tantra śāstras are divided into three classes. There are three divisions of these tantra śāstras. One type of tantra is called abheda tantra (i.e., advaita- monistic). Another tantra is called bhedābheda tantra. It consists of dvaita (dualistic) and advaita (monistic) also. Another tantra is which is called dvaita tantra (dualistic).

The abheda tantra should not be assumed that Shaivism represents only abheda tantra. No! Shaivism represents abheda tantra also, bhedābheda tantra also and bheda tantra also. Abheda (monistic) tantras are named Bhairava śāstras. These are Bhairava tantras. The bhedābheda (mono-cum-dualistic) tantras are called Rudra tantras. The bheda (dualistic) tantras are called Shiva tantras. Bhairava tantras have come out of these five mouths. These are sixty-four tantras. Rudra tantras are eighteen tantras. Shiva tantras or bheda tantras are ten in number. In all, these are ninety-two tantras.

He (Svachchandanātha) has relayed these Tantras through the five mouths: cit, ānanda, icchā, jñāna, and kriyā. And at the



same time, he has created his eighteen arms.

Svacchandanātha has manifested his eighteen arms. How has he created eighteen arms? What has he got? What property has he got?

Cit śakti, ānanda śakti, icchā śakti, jñāna śakti and kriyā śakti!

Only these five śaktis – that is his treasure. So through this five śaktis, he has created his eighteen arms. From his cit śakti came out the mind. From ānanda śakti came out buddhi and ahaṁkāra. Now you will ask why the mind has come out of cit śakti. I shall tell you later why the mind has come out of cit śakti.

The gross form of cit śakti is mind. The gross form of ānanda śakti is buddhi (intellect) and ahaṁkāra (ego). The gross form of icchā śakti is five prāṇas.<sup>1</sup> The gross form of jñāna śakti is five jñānendriyas.<sup>2</sup> Kriyā śakti's gross form is the five karmendriyas.<sup>3</sup> The gross form of cit śakti, ānanda śakti, icchā śakti, jñāna śakti, and kriyā śakti, by assuming the gross form of these, we can exist on this earth. Is it not?

We have five karmendriyas which have come out from kriyā śakti, five jñānendriyas which have come from jñāna śakti, five prāṇas (breaths) which have come from icchā śakti, then buddhi (intellect) and ahaṁkāra (ego), which have come from ānanda śakti, mind which has come from cit śakti. These are eighteen. So, these are within the eighteen arms. The eighteen arms correspond to these eighteen elements.

Why has he (Svacchandanātha) kept these eighteen arms?

To protect! To protect the eighteen elements of the individual. But he does not protect everyone just like that. He will do protection only if you move (live) according to śāstras.

That is if you observe the five niyamas and the five yamas. If you observe these, he will take care of your indriyas (organs), otherwise not. This is a fact that I am telling you. This is not my imagination. This is the truth! So, you should follow the five niyams and the five yamas.

---

1. Prāṇa, apāna, samāna, udāna and vyāna.

2. The organs of knowledge: nose, tongue, eyes, skin, and ears.

3. The organs of action: sexual organ, anus, feet, hands, and tongue.

Lecture - 2**The Eight Limbs of Patañjali Yoga**

These are limbs of Yoga. Like our physical body, there is a yoga-rūpa body, these are the limbs of that. Eight limbs have been recognized. Shaivism has recognized six limbs, as well as eight limbs, like Lord Patañjali has recognized eight limbs of Yoga. So Shaivism has also stated eight limbs of Yoga: yama, niyama, āsana, prāṇāyām, pratyāhāra, dhāraṇā, dhyāna, samādhi.

These are the eight limbs of Yoga. Now you do not have to bring out these eight limbs one by one. (It is not that) first, you shall do yama, then niyam, then āsana, then prāṇāyām, then pratyāhāra, dhāraṇā, then dhyāna, then samādhi. This is not the way to adjust them in the body of Yoga. The body of Yoga has to be nurtured and matured. Just like you have a child in the womb, does it have the leg first, then the arm, Hmm? Simultaneously all the limbs develop, slowly and steadily. Is it not? Ears also develop, eyes also develop, the nose also develops, tummy also develops, and all the body's limbs develop together. (It is) not one by one, the first arm would have come, then leg would have come, the nose would have come. No! All limbs come out together. Similarly, you have to nurture all of these together. The body of Yoga has to be nurtured together with all eight limbs. It is not first yama, then niyama, then āsana, like this separately, (it has to be) all together!

Audio 02:08

**DEVOTEE:** All simultaneously.

**SWAMIJI:** Now, Shaivism has recognized these eight limbs.

(But) in Tantrāloka, Abhinavagupta has not recognized eight limbs. He has recognized only six limbs. He has said that



Yoga does not have eight limbs, Yoga has only six limbs.<sup>4</sup> Let us not discuss that today. We will consider eight limbs. Eight limbs have been recognized by Vedanta also, in Yoga also and by Lord Shiva also. Lord Shiva has accepted eight limbs in the Tantras. But he has accepted eight limbs in one way. The limbs of Yoga in Vedanta as aparā limbs. The limbs of Yoga in Shaivism are para limbs. Inferior (aparā) and supreme (para). Not pradhāna (predominant) and apradhāna (secondary). Inferior and superior. Inferior for inferior aspirants having an inferior ability. For those with superior ability, these are para limbs of Yoga. They are also eight. They are also yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, samādhi. The aparā limbs are inferior; for those with inferior ability. Those who have limited capacity, like us. Those who cannot digest supreme yoga limbs, for them there are inferior yoga limbs.

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4. From Pātanjali point of view, there are eight limbs of Yoga, [but] we have recognized only six limbs. [In Shaivism] we start with prāṇāyāma, then dhyāna, pratyāhāra, dhāraṇā, tarka and samādhi. Of these six classes *yogāṅga tarka eva*, the chief and predominant limb of Yoga is, tarka 'discrimination'. Other limbs are not recognized here because tarka<sup>4</sup> is meant for revealing the inner most center of *aḥam parāmarśa* (supreme 'I-consciousness'). Tantrāloka 4.86

## Yamas

For Yamas, it has been said, Yamas are five: ahimsā, satya, asteya, brahmacharya and aparigraha.

Audio 4:17

### Ahimsā (non-violence)

Ahimsā means not troubling anyone. Not hurting anyone. Not shouting at anyone. Not hurting anyone's heart. That is ahimsā. Himsā (violence) is not only eating lamb. [If] you are thinking only about sheep (eating meat) or lamb, that is also himsā. Hurting someone's heart, troubling someone, by words or by some act. That is also himsā. That has the same result and repercussion as you get with eating lamb. Hmm?

DEVOTEE: Maybe more.

SWAMIJI: Maybe more.

Audio 04:60

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।17-15

*anudvega-karam vākyaṁ satyaṁ priyahitaṁ ca yat*<sup>5</sup>

Bhagavad Gītā 17.15a

SWAMIJI: Ahimsā is of any type: of the body etc.,...

DEVOTEE: Violence in any form.

SWAMIJI: Neither of mind nor of body. Sharirik<sup>6</sup>, mansik<sup>7</sup> and vachik.<sup>8</sup> Not giving trouble to anyone. This is ahimsā. What is the fruit of this?

Audio 05:50

5. *Anudvega karam vākyaṁ*, his talk is so mild, so soft, that another person does not get disturbed by the behavior of his talk. *Satyaṁ*, and his words are *satyaṁ*, just truthful. *Priya*, his words are liked by those to whom he talks. *Hitaṁ ca*, and his words are *hitaṁ*, ultimately good for the future of the person with whom he talks." Bhagavad Gītā in the Light of Kashmir Shaivism: Swami Lakshmanjoo

6. Related to body

7. Related to mind

8. Related to speech



When he does establishment of ahimsā, he does nurturing of ahimsā. If there are two enemies, they will give up their enmity, they will become friends in his presence. Because of his effect. This is the effect of the vibrations. Because of his ahimsā vibrations, the himsā (violent) vibration of others, they melt away, they are finished. Ahimsā pratiṣṭhāyām tat sannidhau vairatyāgaḥ. If he is established in *ahimsā*. That person who does not do himsā even when unnoticed.

In front of each other, people become Vaishnavas. Others will say, that he is a great practitioner of ahimsā. Some ahimsāka's are like that also, but that is not pratiṣṭhā. Pratiṣṭha is when no one sees you or hears you, nobody sees you but you are on ahimsā. That is ahimsā pratiṣṭhā. This effect is tat sannidhau vairatyāgaḥ. Those who are enemies, give up their enmity and become friends. That is his effect. So this establishment of ahimsā is an essential limb of Yoga. The body of Yoga, its main limb.

Next is:

Audio 07:24

### Satya (truthfulness)

Satya is not saying or telling a lie, even as a joke. Whatever has happened, tell the same way. Not telling a lie even in jest. Not even as a joke. That is satya. That is satya bhashan. Satya bhashan is not only telling truth, when you feel convenient, at that time. If there is truth that hurts anyone, that cannot be considered as speaking the truth.

DEVOTEE: "... na brūyāt satyaṁ apriyaṁ."

SWAMIJI: ..... satyaṁ apriyaṁ<sup>9</sup>

9. satyaṁ brūyāt priyaṁ brūyāt na brūyāt satyaṁ apriyaṁ / priyaṁ ca nānṛtaṁ brūyāt eṣa dharmah sanātanaḥ// "Speak the truth in such a way that it should be pleasing to others. Never speak the truth, which is unpleasant to others. Never speak untruth which might be pleasant. This is the path of eternal morality." Manusmṛiti 4.138

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्  
*satya pratiṣṭhāyām kriyāphalāśrayatvam//*

Patañjali 2.36

What is the effect? If he is established in *satya bhashan*, *kriyā phala āśrayatvam*, if he says just like that, one who is established in *satya*, if he says "May goddess Bhavanī give you good result," immediately he (the person to whom this is said) gets good result of his action. His word, even if inadvertently said, comes out to be true. That becomes true. It gives that result. If he tells anyone "All right, may you have a long life." Immediately the person gets the boon and benefit of a long life. This is the benefit of *satya pratiṣṭhāyā*. This is *kriyā phala āśrayatvam*. So 'amoghāśya vāg bhavati,' itī tatparya.<sup>10</sup> So, his words are amogha.

Amogha means ...<sup>11</sup>

DEVOTEE: Niṣkapat<sup>12</sup>

SWAMIJI: Sārthak (meaningful). This means his words have their effect. If he just says, may it happen this way, that happens. This is *satya pratiṣṭhā*. This is the fruit of *satya pratiṣṭhā*. This is also a limb of Yoga that is to be developed.

Then is ...

Audio 09:28

### Asteya (non-stealing)

Asteya is not stealing. If someone says, "Oh, he has got this beautiful item, I shall ask him someday; this is a pretty thing, it will be of use to me in my home, for keeping cinnamon." He has done theft. Who?

DEVOTEE: One who just has this thought.

SWAMIJI: Yes, just the thought. This thought is not consistent with *asteya pratiṣṭhā*. Although he has not, he has not taken anything. He just thinks, "I will ask Swamiji for this bottle so that I can keep cardamom and cinnamon in it." He incurs the sin

10. Quote from Vyāsa's commentary on Patañjali's Yoga Sūtras, 2.36.

11. Literally, 'unfailing'.

12. Pure, honest, sincere



of stealing. This thought is not *asteya pratiṣṭhā*. So, all this should appear as dust to you. It should seem worthless to you, like cow dung. You should not get excited or tempted. "Oh, what a nice item he has got!" One who gets tempted has already done theft. He has not taken that item and has only been tempted. However, he has done theft. So, do not get tempted. Or someone gets a promotion, if you think, "Oh, wow, so he got this promotion." He has already committed a theft. From whom?

From the person who has got the promotion. He has not stolen anything. He has just uttered the word only. He did not get anything. But he had this thought, out of the blue, "Oh! Look at him. He is rolling in money." Is it your money?

So, this is not the way of *asteya pratiṣṭhā*. One who is *asteya pratiṣṭhita*,<sup>13</sup> what benefit does he get?

Audio 11:01

अस्तेयप्रतिष्ठातां सर्वरत्नोपस्थानम् ।।

*asteya-pratiṣṭhāyām sarvaratnupasthānam //*

Patañjali – 2.37

*Sarva ratna upasthānam*, one who does not do theft, does not yearn for anyone else's possessions; what does he get? If he leaves his home, empty-handed, if he goes wearing loin cloth only, not taking any food with him, just barefooted. Suddenly someone with a vehicle will appear and say, Sir, please come in this tonga (horse cart) or please come in this car. Or suddenly someone will come and say, Sir, please have this food. Unexpected. *Sarva ratna upasthānam*. All facilities appear in front of him. Whom?

**DEVOTEE:** (Inaudible)

**SWAMIJI:** One who is *asteya pratiṣṭhit*. One who has no intention of doing any theft. One who has no intention of doing theft has this fruit. *Sarva ratna upasthānam*. All the facilities, all conveniences, God brings forth for him. If he has to go, has to climb on a hill top, he will say, let us see what God does. At the top (when he reaches), his food shall have reached before him. Where? At the hilltop, piping hot food shall await him. Even if he went on this trip quietly, without informing anyone. But God

13. Established in non-stealing.

would have sent food for him already because he is *asteya pratiṣṭhit*. This is the fruit of being *asteya pratiṣṭhit*. This is also a great limb of Yoga. Not stealing. This does not mean only physical stealing. Wow, what a wonderful apple he has. Bas, only this. Has he taken the apple? He has not taken the apple. But he has taken; he has been stained with that *dosha* (sin) now. So, you should not feel. Possessions of others should appear as.

**DEVOTEE:** Mud or earth.

**SWAMIJI:** Even worse than that. Earth can still be utilized for washing hands.

**DEVOTEE:** Like if you have something, you lose attraction for that. It should be like that.

**SWAMIJI:** *Asteya pratiṣṭhā*, this is an essential limb of Yoga. *Asteya pratiṣṭhāyām sarva ratnopalāśanam*.

The Fourth limb is:

Audio 13.07

**Brahmacarya (lit., Celibacy)**

*Brahmacarya* means *brahmacarya* through body, mind, and speech. One who does not even think about other ladies. Neither through body, mind, and speech. What is the fruit.?

ब्राह्मचर्यप्रतोष्यायां वीरयलाभः ॥

*brahmacaryapraṭiṣṭhāyām vīrayalābhaḥ*//

Patañjali – 2.38

*Vīrayalābhaḥ*. *Vīrayalābhaḥ* means when he does a lecture, it immediately touches the heart of the disciple. It gets 100 percent to the disciple. Digested. That *vīraya* he acquires.

*Vineyeśu jñānadāne samartho bhavati*, that is *vīrya lābha*. Whatever disciples are there, he can give them *jñāna*. *Vineye* means disciples.

Next is, fifth limb of *yama*.

Audio 14.10

**Aparigraha**

*Aparigraha* .... means the habit of hoarding. If the clock is broken, why not throw it out of the window! He does not do that;



he keeps it in the attic room. Oh, it will be of use someday. Only one of the pairs of kitchen tongs is left, the other is broken, he has got a new pair of tongs, why not throw the old one. No, let me keep it in the attic. This is parigraha. Its opposite is aparigraha. You got the new pair of tongs; please throw the old broken one. What is its use? But what shall I say, if you see my attic, you will find such nuisances there also!

DEVOTEE: (laughter...)

SWAMIJI:

अपरिग्रहस्थैर्ये जन्म कथन्ता सम्बोधः ॥

*aparigraha sthairye janma kathantā sambodhaḥ//*

Patañjali – 2.39

Parigraha should not be there. no form of parigraha should be there. this habit of hoarding that we have, especially Kashmiri pandits, lot of hoarding, they try to keep everything there only. Throw it! Remain light! As we say in Kashmiri, the puja room has been made a store room for utensils!

DEVOTEE: Pantry

SWAMIJI: Pantry. Puja room converted to Pantry! (Laughter). What happens with aparigraha. Aparigraha sthairye janma kathantā sambodhaḥ. If he has stability in aparigraha, if he does not have habit of hoarding, does not incline hoarding... see how many medicines I have in this almirah, no medicine is of any use to me, but they are all there. (Laughter) This is parigraha. Opposite to this is aparigraha. Put them in one basket and throw them away.

Aparigraha sthairye, once you are stable on aparigraha, what do you get, janma kathantā, janma means janma, kathantā means kathan bhāva, its sambodha, its awareness (of janma).

Instantly he understands what he was in his past life, what he has to do in this janma, and what he has to do in the future. The information of three janmas is already known to him beforehand. Past, present, and future. He knows – "what I have done in my past life, in this life what I have done and what I will do, and in my

future janma what I shall do”, this he understands, by remaining stable, on what?

DEVOTEE: Aparigraha

SWAMIJI: If you do not have hoarding habit. Aparigraha sthairye janma kathantā sambodhaḥ. These are Yamas, this is one limb. This is one limb of Yoga. Five fold, one limb. This limb is known as aparā limb. aparā limb is for those who have inferior ability. Those who do not have that capacity in their heart.

DEVOTEE: Are these aparā limbs?

SWAMIJI: These are aparā limbs.

संसाराद्विरतिर्नित्यं यमः पर उदाहृतः ।

*saṁsārādviratirnityaṁ yamaḥ para udāhṛtaḥ/*

Netra Tantra, 8.10a

Lord Shiva tells Pārvatī, now I shall tell you Para Yamas. Those who have the highest ability. For him what is yama, for him what is the discipline of yamas. *Saṁsārat viratir nityam*, *saṁsārat viratir*, detachment of saṁsāra, repulsion of saṁsāra, who has again and again, he does not require these limbs, these five yamas are not important for him, he does not need to observe them, for whom? For one who has hatred, detachment for saṁsāra, this world.

One who has this, he is para yamaḥ udāhṛtaḥ, para means superior, yamaḥ udāhṛtaḥ, described. This is for those with superior ability. One who is completely detached, detached from worldly pleasures, has complete viratti, complete detachment. He does not need to do ahimsā, Satya, Asteya, Brahmacharya, and Aparigraha. He is higher than these.

Now we shall talk about Niyamās.



## Niyamās

Audio 19.40.

We shall talk about aparā niyamās. I have told you about aparā yama and Para yama. What is Para yama? This detachment of saṁsāra. No interest in the worldly activities.

**DEVOTEE:** Para Vairagya

**SWAMIJI:** Like Para Vairagya. Now there is Śaucā, Santoṣa, Tapah, Svādhyāya, Īśvara Pranidānan. These are five niyamas. Śaucā, Santoṣa, Tapah, Svādhyāya, Īśvara Praṇidhāna.

Audio 20.30.

Śaucā

Śaucā means cleanliness. To keep everything clean.

Audio 20.44.

Santoṣa

Santoṣa means contentment. Absolute contentment. Whatever God has given you, be happy with that. Not that you ask your master, Sir, I am unable to manage my household expenses or affairs; please help. My income should increase. Not that. Santoṣa. Whatever God has sent you, be happy with that. Oh! he has more money, I too should get more. That is also theft.

Audio 21.20

Tapah

Tapah means tapasya. Tapasya of body, mind and spoken words. Three fold.

Audio 21.30

Svādhyāya

Svādhyāya means stotra reading, shastra reading, reading spiritual manuscripts, reading Ramayana, good spiritual manuscripts, reading these when he has time. When he has time, he does this. He does not read filmy songs. That is not Svādhyāya. Svādhyāya is reading about God and his glory. Śāstras, stotras, puranas, related history, contemplating all this is called

Svādhyāya. Reading pamphlets, reading filmy pamphlets, that is not Svādhyāya.

Svādhyāya is thinking and reading spiritual text, repeatedly doing this, that is Svādhyāya.

Next is

Audio 22.40

Īśvara Praṇidhāna

This means attachment to God, devotion to God, love of God. These are the five niyamas.

This are also another limb of Yoga. This is another limb of Yoga, from the aparā state.

Now he tells the fruit:

Audio 23.04

Śaucā, one who does Śaucā. If he keeps his body clean but his mind is dirty, that is not Śaucā.

The mind should also be clean.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

*śaucātsvāṅgajugupsā parairasamsargah //*

II.40. Patañjali

DEVOTEE: Parair asamsargah.

SWAMIJI: By śaucā, he has developed indifference for his body and also does not like to have a company with others. Everything else appears dirty to him and his own self also appears dirty to him. The more he washes, the more the dirt comes out. He may wash himself, rinse his mouth, take a bath for 4 hours, then wipe his body, suddenly he finds phlegm running out of his nose, so what was the use of bathing for so long. Will he not rue over himself? What has happened to him? What muck has been spilled over his face. So, he develops a hatred for his body and limbs. Parair asamsargah, he is not fit to have company or contact with others. From his point of view. So he cannot have contact with others and he has hatred for his own self. This is great siddhi that he gets. By what, by this Śaucā. Svāṅga jugupsā parair asamsargah with others he has asamsargah.



Then next is

Audio 24.38

Santoṣa

Santoṣa. Whatever God has given him,

सन्तोषादनुत्तमसुखलाभः ॥

*santoṣād-anuttama-sukha-lābhaḥ ॥*

Patañjali II.42

Santoṣād anuttamaḥ sukha lābhaḥ. By santoṣā he gets higher than highest sukha, bliss. No one is happier and blissful than one who has santoṣā. One who has money, he is not sukhi (contented). Then who is? The one who has santoṣā. Whatever God has given him, he is happy with that. He gets anuttamaḥ sukha. This is the fruit he gets of this limb of Yoga.

Audio 25.34

Tapah

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥

*kāyendriya-siddhir-aśuddhi-kṣayāt-tapasaḥ ॥*

Patañjali – 2.43

What is Tapasya? Giving pain to oneself. Giving trouble to one's self for the sake of Guru, for elders, for serving mother and father. What is that? Tapasya. Tapasya is not for finding a bride for oneself. Standing on one leg and praying to Lord Shiva for that purpose. Like the demons have done. That tapasya is not tapa. Tapasya is giving pain and discomfort to oneself, for what purpose? For serving elders. Serving masters, serving mother and father, serving holy people, great pundits, not thinking about personal comfort while serving these. What is the fruit of tapasya, *kāye 'ndriya siddhir aśuddhi kṣayāt tapasaḥ*, with tapasya he gets aśuddhi kṣayāt, all malas get over. Then what he gets *kāye 'ndriya siddhir*, he gets siddhi of body and siddhi of mind. What is body siddhi? The animadika ashta siddhi he gets.<sup>14</sup> His body can become

14. Ashtasiddhi, the eight great yogic powers. These powers are anima, laghima, mahima, garima, isitvam, vasitvam, prakamyam, vyapti.

that light that he can fly in air or make his body so heavy that even mountains cannot move him. So similarly, these eight siddhis make a place in his body. What is this siddhi? This is kāye siddhi. Siddhi of the body. Not only this, it is said kāye indriya siddhir, what is indriya siddhi? The range of his Indriyas becomes so far, whether hearing or touch or smell, if there is perfume in London, someone sprays perfume in London, he gets the smell of that, his Indriya can reach so far, this is Indriya siddhi. *Duraat sharavan vijnana mananddikam*, he can do shravan from a distance, can smell from a distance, this is indriya siddhi. He gets animadik siddhi and sharira siddhi, how does he get this, by the exertion of his body, his effort.

For whom should he exert?

DEVOTEE: For God

SWAMIJI: No not for God! Make an effort for God and spit on elders! No! First, he should serve elders. Elder is your master, an elder is your mother, an elder is your father, an elder is a holy person, elder is a scholar, these are elders. The above categories you should serve. Serving them if your body gets finished, let it finish, let it perish. These are elders. Which? Father, Mother, Master, pandits, scholars, accomplished ones, who can give boon and abhaya, they are gurus, you should serve them. They are elders; you should serve them. You should exert for them. Okay where have we reached.

DEVOTEE: Svādhyāya

SWAMIJI: Ok this was tapah.

*kāye 'ndriya siddhir aśuddhi kṣayāt tapasaḥ //*

Patañjali – 2.43

Audio 31.06

Svādhyāya

Next is Svādhyāya. Svādhyāya I have already told you, doing contemplation and reading of stotras. This is also a limb, of niyamas.



स्वाध्यायादिष्टदेवतासम्प्रयोगः ।। 44 ।।  
*svādhyāyād-iṣṭa-devatā-saṁprayogaḥ //*

Patañjali – 2.44

If he is doing Svādhyāya, again and again he is doing, when he is free, he is reading this. Reading stotras, reading, not sit idle, not allow mind to sit idle, what he gets from this? Iṣṭa devatā saṁprayogaḥ, whosoever he is contemplating, that deity comes in his dream, gives darśana to him. Whatever iṣṭa devatā is there, brahma or narayana, he gives darshan, he has saṁprayogaḥ with iṣṭa devatā. Svādhyāyād iṣṭa devatā saṁprayogaḥ //

Shauch, Santoṣa, Tapah, Svādhyāya, Ishwar Pranidanan.

Audio 32.25

Īśvara praṇidhāna

Īśvara praṇidhāna is the devotion to God, the love for God. If the love of God increases and becomes dense, he does not have to do mediation. Who? One who has great devotion for God. He gets great raga. Then he gets samādhi siddhi. He gets trance immediately.

समाधिसिद्धिरीश्वरप्रणिधानात् ।।  
*samādhi-siddhir-Īśvara-praṇidhānāt //*

Patañjali – 2.45

By Īśvara praṇidhānā he gets samādhi siddhi. These are the five niyamas. Which niyamas are these?

**DEVOTEE:** aparā

**SWAMIJI:** aparā niyamas. For those having less ability, inferior ability. For those who have superior ability, what is niyama for them?

Audio 34.00

भावना तु परे तत्त्वे नित्यं नियम उच्यते ।।  
*bhāvanā tu pare tattve nityaṁ niyama ucyate //*

Netra Tantra 8-10



Having attachment again and again to the para tattva, to the supreme. What is para yama?

Having detachment to the saṁsāra. Attachment to para tattva. Keeping concern for that. Keeping attraction for that Paratattva. For Shiva. Again, and again. Even if he is doing daily activity, his interest is for that; this is supreme niyama. Para. So, Yama and Niyama are over.

## Āsana (seat)

Audio 34:30

SWAMIJI: Now is āsana.

स्थिरसुखमासनम् ।।

*sthira-sukham-āsanam* //

Patañjali 2.46

Keep āsana which remains for a long time. And which does not cause discomfort. That āsana should be made which does not cause discomfort to the body. This is sthira sukham āsanam. Sthira (stable), there should be sthirata also.

DEVOTEE: Without movement

SWAMIJI: No, sthiratā does not mean no movement. The span of time should be there. That means he should be able to sit for two hours or three hours. He should be able to sit at a stretch without movement. If he can stay in one āsana for two hours, that is sthirāsana. So, sitting on sthira āsana, does not have discomfort, that is sukha āsana, that is why it is said, sthira sukham āsanam. Āsana should be, which you can maintain for a long time, and while sitting for a long time, he should not have any discomfort. Sitting on sthira āsana, if there is no discomfort, that is sukhāsana. So, in Yoga darśana it is said 'sthira sukham āsanam'.<sup>15</sup> Should be able to sit for a long time, he should not have discomfort, if he has discomfort, what is the point of having āsana?. If mind is tense, what abhyasa will he do?

Audio 35:45

Abhinavagupta says:

आसनस्थैर्यात् कालस्थैर्ये चित्तस्थैर्यम्  
*āsanasthairyāt, kālasthairye, cittasthairyam*

15. Lit., a steady (sthira), joyful of pleasant (sukham), posture (āsanam).

Āsana sthairyāt, because of stability of āsana, kālasthairyē, he will have stability of time, after having this he has cittasthairyam and subsequently he shall have stability of mind.

What is the fruit of āsana?

Audio 36:15

ततो द्वन्द्वानभिघातः

*tato dvandvā-nabhighātaḥ*

Patañjali 2.48.

Tato dvandvā 'nighātaḥ, he does not feel cold, he does not feel heat, (weather cannot affect him), neither sukha<sup>16</sup> nor dukkha<sup>17</sup> affects him, dvandvā anabhighātaḥ cannot, these dualities do not attack him (who?), one who is on the same āsana, he will never feel cold, he will never feel discomfort. Dvandvā ...

DEVOTEE: Yes, Sir.

SWAMIJI: Cramps, nothing, dvandvā, two opposites, sukha (joy) and dukkha (pain), warm and cold, these anabhighātaḥ, these cannot attack him.

DEVOTEE: Pair of opposites

SWAMIJI: Pair of opposites cannot attack him. That is tato dvandvā'nabhighātaḥ.

What āsana is this?

DEVOTEE: Aparā āsana

SWAMIJI: Aparā āsana.

Audio 37:38

Now I shall tell you what is para āsana (supreme seat), Lord Shiva is telling Pārvatī.

मध्यमं प्राणमाश्रित्य प्राणापानपथान्तरम् ।

आलम्बय ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत् ॥

*madhyamaṁ prāṇamāśritya prāṇāpānapathāntaram /*

*ālambya jñānaśaktiṁ ca tatsthaṁ caivāsanaṁ labhet //*

Netra Tantra 8.11

16. joy, happiness

17. pain, sadness



This is the incoming and outgoing breath. This is prāṇāpāna vṛtti. In this there is madhyam prāṇa. It is also known as junction, in the centre between two prāṇas. That sandhi sthāna. That is known as madhyam prāṇa. Madhyam prāṇa is not prāṇa vṛtti pradhāna. prāṇāpāna is prāṇa vṛtti pradhāna. It is vṛtti rūpa. What?

DEVOTEE: Prāṇāpāna.

SWAMIJI: Prāṇāpāna vṛtti rūpa or it can also be said to be prāṇa śakti pradhāna. The madhyam prāṇa that is there, the sandhi sthāna, that is cit śakti pradhāna, that is not prāṇa śakti pradhāna. For that, the śāstrakārs, the Shaivites have said, there is citśakti pradhānatā there. Prāṇa vṛtti pradhānatā is not there . . . where?

DEVOTEE: In madhyam prāṇa.

SWAMIJI: In madhyam prāṇa. Prāṇa vṛtti pradhānatā is not there, it is not with prāṇāpāna, it is with what? With cit śakti. Cit śakti pradhānatā is there. In what? In that sandhi sthāna.

Madhyamaṁ prāṇamāśritya prāṇāpāna-pathāntaram; prāṇāpāna path āntaram, the prāṇāpāna path that is there, the path, the way for prāṇa and apāna, means the outgoing and incoming breath, for that āntaram, the middle, in between, in between ingoing breath and outcoming breath, in between that, that is āntaram, prāṇāpāna patha antaram.

What is situated in prāṇāpāna patha, what? – madhyamaṁ prāṇa.

That madhyamaṁ prāṇa, āśritya means one should hold it. When you hold it, when you find what it is, then tatsthaṁ caivāśanaṁ labhet, jñāna śaktiṁ tatra ālambya, tatra, in that madhyam prāṇa, jñānaśakti, means awareness, ālambya you should maintain. There you have to maintain awareness. So attention has to be there, (where?) at sandhi sthāna (the junction point), i.e., madhyamaṁ prāṇa. Madhyam prāṇa is not the real madhyam prāṇa. What is that? Cit śakti. I told you it has cit śakti pradhānatā. When jñāna śakti, the awareness, ālambya is there, tatsthaṁ caivā, āśanaṁ labhet. When tatsthaṁ caivā, it is established in that, if it is established in that awareness, if he has

that awareness in continuation, āsanaṁ labhet, consider him to be established in āsana. He has sat on the āsana of yoga dhāraṇā.

Shaivism recognized that āsana as the para rūpatā (the supreme form of āsana). What is the aparā rūpatā? Sthira sukham āsanam is the inferior āsana.

From the para aspect, what is āsana? This in the centre of prāṇāpāna, the cit śakti pradhāna madhyam prāṇa, in that awareness getting established is being on āsana.

**DEVOTEE:** Pramiti is also there?

**SWAMIJI:** No, what will pramiti do there! Yama, Niyama and Āsana, three are over. Both from the para aspect as well as from aparā aspect.

## Prāṇāyāma

Now there is prāṇāyāma. Lord Patañjali says about prāṇāyāma:

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः । ।

*tasmin-sati śvāsa-prāśvāsayor-gati-vicchedaḥ prāṇāyāmaḥ //*

*Patañjali – 2.49*

Tasmin sati is āsana jayeta sati, when there is āsana jaya, when āsana is there for a long time, at least two hours, śvāsa praśvāsayor, gati vicchedaḥ, the prāṇāpāna becomes automatically subtle, the inhalation and exhalation of breath become fine and subtle, become subtle. What happens to him gati vicchedaḥ, the prāṇāpāna vṛtti is over. His breath stops immediately when his breath stops automatically, that is called prāṇāyāma. That is prāṇāyāma. This is recognized in Yoga Darśana by Lord Patañjali.

*Tasmin sati śvāsa praśvāsayor gati vicchedaḥ prāṇāyāmaḥ.* Tasmin sati, when he is established in āsana, śvāsa praśvāsayor, incoming and outgoing breath, it has gati vicchedaḥ, vicchedaḥ of vṛtti, incoming and outgoing shall be over, that is prāṇāyāma. The fruit of prāṇāyāma has not been stated in Yoga Darśana. Because prāṇāyāma fruit is self- realization. There is no ahyak fruit<sup>18</sup> for that. Ahyak fruit is for yama, niyama and āsana.

Paarlaukik phala<sup>19</sup> is from prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, samādhi. These have Paarlaukik phala, not ahyak phala. No fruit for this world, so he has not mentioned the fruit of prāṇāyāma. Prāṇāyāma leads to samādhi bliss. This is prāṇāyāma from aparā point of view.

Form the para point of view, Lord Shiva has said what is meant by prāṇāyāma.

18. Fruit related to this world

19. Fruit beyond this world, related to the other world



प्राणादिस्थूलमावं तु त्यक्त्वा सूक्ष्ममथान्तरम्

सूक्ष्मातीतं तु परमं स्पन्दनं लभ्यते यतः

प्राणायामः स निर्दिष्टो यस्मान्न च्यवते पुनः

*prāṇādisthūlabhāvaṁ tu tyaktvā sūkṣmamathāntaram/  
sūkṣmātitam tu paramaṁ spandanaṁ labhyate yataḥ//12*

*prāṇāyāmaḥ sa nirddiṣṭo yasmānna cyavate punaḥ/*

Netra Tantra 8.12-13a

This is prāṇāyāma in Shaivism, in Trika philosophy. Shaivism does not recognize that just stopping the prāṇāpāna (ingoing and outgoing breaths) is prāṇāyāma. This is not the only thing. Then what?

Prāṇādi sthūla bhāvaṁ tu, do not look at stopping prāṇa, do abhyasa of prāṇa, the abhyasa of prāṇa, incoming and outgoing breath with pradhānata (predominance) of cit śakti. I have told you that. Cit śakti pradhāna means with awareness of madhya prāṇa (the junction point). Doing practice this way, prāṇādi sthūla bhāvaṁ tu tyakta, he leaves the gross state, the grossness, the thickness, the grossness of prāṇāpāna, that vanishes. It gets sukṣma vṛtti. It becomes very fine. Incoming and outgoing breath becomes very fine. He can mark minutely that my breath is going in and coming out. His breath goes in and comes out but it is not like it used to be earlier, in gross way. It becomes subtle. One does not have to stop there. Tyaktvā, you should cross that subtle also. How will he cross? By anusandhāna, i.e., when he keeps awareness on his master's mantra is there, guru's dhāraṇā deśa, i.e., the place where he keeps awareness of these with incoming and outgoing breath, this subtleness also disappears.

Athāntaram, when this subtleness also disappears the next vṛtti comes sūkṣmātitam. Beyond sūkṣmā a vṛtti comes to him, which, paramaṁ spandanaṁ labhyate yataḥ, he tends to doze for a second, if he has maintained awareness in this dozing off also, if the vṛtti of prāṇāpāna abhyasa, if with Gurukripa here, he has that vṛtti, that awareness is in continuity, going on, paramaṁ spandanaṁ labhyate, in this dozing off only he gets the great bliss. He becomes so awake in this dozing off, in a manner in which no

one else can become awake. Prāṇāyāmaḥ sa nirddiṣṭo, he enters another world, he enters the world of turya, prāṇāyāmaḥ sa nirddiṣṭo, from Shaiva point of view, this is prāṇāyāma. Shaivism recognizes this as prāṇāyāma.

Prāṇāyāmaḥ sa nirddiṣṭo, that prāṇāyāma has been stated, yasmāt na cyavate punaḥ, after which he does not come back to this world. He does not fall after that. This is prāṇāyāma from the para point of view.

Prāṇāyāma is over, both aspects. Inferior and superior both. This is over.

Now, after prāṇāyāma there is another limb called pratyāhāra. Pratyāhāra means holding the reins (of a horse).



## Pratyāhāra

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।

*sva-viṣayā-samprayoge cittasya svarūpānukāra ivendriyāṇām  
pratyāhāra*

*Patañjali – 2.54*

Sva viṣaya asaṁprayoge. When he is detached from the viṣayas. By śabda, sparśa, rūpa, rasa, gandha, asaṁprayoga, for what he is asaṁprayoga, is detached, who shall be detached, cittasya, mind, mind has to be detached. Mind shall be sa viṣaya asaṁprayoge., sva viṣaya, the meeting of viṣayas, mind shall be detached from these. It is not attached to respective viṣayas, it is detached, what, the mind, what will happen to the mind? Mind has to hold something. Svarūpa anukaram. Citta svarūpānukāra, anukāra eva citta svarūpa the svātma svarūpa that is there, cidānanda rūpa, with that anukāra eva, it will follow that, it will focus on that, it will say "yes, yes," to that. To the rest it will say "no no". To śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gandha (smell), to these he will say "no, no"!

"Yes! Yes!" It will say to cit svarūpa, it will follow cit svarūpa. It will follow citta svarūpa, it will have a focus on that. When this happens to the mind, that is called pratyāhāra. That is pratyāhāra. Indriyāṇām citta svarūpānukāra eva, when indriyas follow cit svarūpa, indriyas follow cit svarūpa,

**DEVOTEE:** Laya.<sup>20</sup>

**SWAMIJI:** Not laya, will follow, till now laya has not happened, when this happens to the mind, it is called pratyāhāra. This is pratyāhāra from aparā point of view.

Then there is pratyāhāra from the para point of view. What is pratyāhāra from the para point of view?

20. Lit., absorption.



शब्दादिगुणवृत्तिर्या चेतसा ह्यनुभूयते ॥  
 त्यक्त्वा तां परमंधाम प्रविशेदतत्स्वचेतसा ।  
 प्रत्याहारा इति प्रोक्तो भवपाशनिकृन्तनः ॥

*śabdādiguṇavṛttirya cetasā hyanubhūyate* //8-13//  
*tyaktvā tāṁ paramaṁdhāma praviśedatatsvacetasā /*  
*pratyāhārā iti prokto bhavapāśanikṛntanaḥ*<sup>21</sup> // 8-14//

Netra Tantra 8.13b-14

Śabdādi guṇa vṛttirya cetasā hyanubhūyate After prāṇāyāma, after para rūpa prāṇāyāma, enters into para rūpa prāṇāyāma, in turya world, goes into turya world, in turya world, when it enters turya world, śabdādi guṇa vṛttirya cetasā hyanubhūyate, he sees the divine version of śabda, sparśa, rūpa, rasa, gandha, which means he hears divine sound, hears and extremely divine, supernatural sound (śabda), in turya, feels divine touch (sparśa), tastes a divine taste (rasa), smells a divine smell (gandha), sees a divine form (rūpa), divine, supreme, special.

This cetasām, he does not see this through eyes, just feels through the mind, I am feeling a divine sound in my ears, lovely sound, you would not have heard such a lovely sound in this world, there is not form like that in this world, there is no rasa like that in this world, or sparśa, or gandha.

Tyaktvā tāṁ, the guṇa vṛtti that is there, that he gets, he should cross this, do not remain attached to this, sādha should not remain attached to this. If he remains attached to this, he remains with this and becomes Nand Mot (a saint of Kashmir who behaved like a mad man). So he thrashes one person, praises another. In śabda adi guṇavṛtti you have this mastana state (madman state). Then he does not remain connected to this side. On the other hand, if he gets detached from this, then he is the master, the owner, paramaṁ, śabdādi guṇa vṛttirya cetasā hyanubhūyate. The vṛtti that comes to experience, śabda vṛtti,

21. NOTE: the original KSTS reads *nikṛntakaḥ*, but Swamiji clearly says, *nikṛntanaḥ* (i.e., an instrument for cutting down, or destroying).

sparsā vṛtti, rūpa vṛtti , rasa vṛtti and gandha vṛtti, divine, you should cross it, do not remain attached to it. Do not remain fixated on it at that time. If he thinks this is a very nice śabda, I will have this power with this. (That is a problem.)

He understands with this simultaneously, this power I am getting with that, this śabda has this power, this rūpa has this, this rasa has this. Tyekta tam, this vṛtti you should completely discard, tat parama dhama praviśet, enter into that parama dhāma. What? Do not remain attached to it; remain focused on parama dhāma. Svacetasaḥ, through ātma citti, with mind full of awareness. Svacetasaḥ means...

**DEVOTEE:** With a mind full of awareness.

**SWAMIJI:** . . . with mind full of awareness. When he enters parama dhāma, pratyāhārā iti prokto, this is pratyāhāra. Which pratyāhāra? Para pratyāhāra, supreme pratyāhāra is this only. Bhava pāśa nikṣāntanaḥ, the bondages of the saṁsāra, it nikṣāntana, it cuts. This is pratyāhāra.

Next is dhāraṇā from the aparā point of view. Then is dhyāna and then samādhi.



## Dhāraṇā (One-pointedness)

In Yoga Darśana it is said:

देशबन्धश्चित्तस्य धारणा ॥

*deśabandhaścittasya dhāraṇā //*

Patañjali – 3.1

Cittasya deśa bandhaḥ. Natu rūpasya, natu cakṣo, the deśa bandha or netra is not dhāraṇā, by eyes staring at something, that is not dhāraṇā, many have this misunderstanding. Some people say that there was that mahātma; he just kept on staring, looking just like that. That is not dhāraṇā. Actually, you have to do to the mind, instead of eyes, you have to do to mind. We have to maintain one- pointedness to mind. That is what he says, Cittasya deśa bandhaḥ, cittasya is when mind and deśa means the dhāraṇā deśa, which the master has told you. There are three dhāraṇā deśa, bhrūmadhya (between the eyebrows), hṛdaya (heart) and kaṇṭha (throat pit), this three dhāraṇā deśa are recognized in Shaivism as well as Vedanta. In Vedanta also there are only this three dhāraṇā deśa: hṛdaya, kaṇṭha and bhrūmadhya. At this deśabandha, we have to tie cittasya, the mind. The mind has to be bound to this with a tight rope. Whatever dhāraṇā his master has told him. Or has told him, not at all three, but at one place: at hṛdaya, kaṇṭha and bhrūmadhya. Cittasya deśa bandhaḥ, when the mind is completely fixed to this, that is called dhāraṇā. This is dhāraṇā.

Now is dhāraṇā from the para point of view. Supreme. What Shaivism has recognized as dhāraṇā.

धारणा परमात्मत्वं धार्यते तेन सर्वदा ।

धारणा सा विनिर्दिष्टा भवबन्धवुबाशिनी ॥

*dhāraṇā paramātmatvaṁ dhāryate yena sarvadā /*

*dhāraṇā sā vinir[samu]ddiṣṭā bhavabandhavināśinī //*

Netra Tantra 8.16



Dhāraṇā yena paramātmatvaṁ dhāryate sarvadā, yena because of sarvadā, he always, paramātmatvaṁ dhāryate, assumes paramātmata bhāva [even though he] does the kṛti (actions) of jīva bhāva (limited individual). Dhāraṇā is not sitting in yoga dhāraṇā. Dhāraṇā is the discarding the useless kṛti (activity) of jīva bhāva and acquiring Shiva bhāva.

Getting elevated. Sarvadā, i.e., always, while eating, while drinking, while getting up, while sitting down, paramātmatvaṁ, paramātmata bhāva, yena dhāryate, by which dhāraṇā is acquired, sarvadā always. Always he assumes paramātmata bhāva. So he does not get provoked by simple things. He gets paramātmata bhāva, like paramātmata bhāva, he does not get moved.

Look at God! Even if you curse him, will God get shaken? Will he throw lightning? No! He has no effect, shows no agitation. So be great like that. The broadness of mind should be like that. Try to be like that. Do not keep jumping at petty matters.

Yena dhāraṇā paramātmatvaṁ dhāryate, by which dhāraṇā he assumes paramātmata bhāva, sarvadā, always, sa dhāraṇā, that is the real dhāraṇā. This is supreme dhāraṇā. When he assumes paramātmata bhāva, he will not do these wrong things. His getting up is divine, walking divine, talking divine, laughing divine, drinking water divine, disease divine, everything is divine. He is full of divinity. When he becomes full of divinity, you must know he has dhāraṇā this is Shaivite dhāraṇā. Have you understood?

Dhāraṇā paramātmatvaṁ dhāryate yena sarvadā, dhāraṇā sā vinirddiṣṭā bhava-bandha- vināśinī . . . bhava bandha vināśinī, it cuts the bondings of this world.

This is supreme dhāraṇā.

## Dhyāna (meditation)

Now there is dhyāna, inferior dhyāna, which has been recognized in Yoga Darśana by Lord Patañjali. It is not actually inferior; this is also quite elevated, even this one you should know and understand.

तत्र प्रत्ययैकतानता ध्यानम् ॥

*tatra pratyayaikatānatā dhyānam ॥*

*Patañjali – 3.2*

Audio 1.03.09

Tatra means, when he does dhāraṇā, prati ekatānata, the awareness that he has, the awareness that he is following...

DEVOTEE: Is that pramiti?

SWAMIJI: That is not pramiti (supreme subjective state).

... whatever dhāraṇā deśa, he has kept, brūmadhaya or anything else, or kaṇṭha or hṛdaya, whatever he contemplates, that deśa (place), that is there, that one which is being focused on, with that ekatānta, means oneness, uninterrupted attachment, uninterrupted attachment, attached in a way where there is no interruption, no other interruption, mind does not get interrupted with saṅkalpa and vikalpa – this is dhyāna.

DEVOTEE: Aparā.

SWAMIJI: Yes, aparā (inferior).

Tatra pratyaya ekatānata, this object that is being focused on, with that uninterrupted, without kṣobha (agitation), ekatānata, just focused, ekāgra vṛtti<sup>22</sup> – that is dhyāna. This has been stated in Yoga Darśana by Lord Patañjali.

Now, Lord Shiva has said, what dhyāna is:

Audio 01:01:57

धीगुणान्समतिक्रम्य निर्धेयं चाव्ययं विभुम् ।

ध्यात्वा ध्येयं स्वसंवेद्यं ध्यानं तच्च विदुर्बुधाः ॥

22. Absolutely undisturbed one-pointedness.



*dhīguṇānsamatikramya nirdheyam cāvyaṃ vibhum /*  
*dhyātvā dhyeyam svasamvedyam dhyānam tacca vidurbudhāḥ /*  
 Netra Tantra 8.15

Dhīguṇān samati kramya, dhīguṇān, the indriyas which are attached with buddhi, guṇān means indriya. Some indriyas are attached to buddhi, some indriya are attached to kriya. Some indriya are attached with action, some are attached with buddhi. The indriyas attached to kriya, they are after you. At this time also, the indriyas attached to kriya, they are after you. Right now you are not scratching or moving you limbs, but the indriyas attached to buddhi, they are active. They are active. They are dancing at this time. While you are sitting, still they are also dancing. They are dhīguṇān. Dhīguṇān means the ones that are attached with buddhi. Guṇān, means indriya. These, samati kramya, crossing them properly, all of these you should cross properly, then nirdheyam avyayam vibhum, nirdheyam is, what is without objectivity, means which cannot be contemplated by indriyas, that is nirdheyam. Avyayam [means], because of this reason he has said, avyayam is without end, without destruction, that is why he has said another viśeṣan (variation) as vibhum, which means vyapak. Nirdheyam avyayam vibhum. Nirdheyam without dhyāna, avyayam without destruction, vibhum means vyapaka, spread everywhere, [in that way] that Parameśvara should be contemplated. Keep your mind with that. The attachment you have with senses, the attachment you have with sense organs, buddhi indriya, cross that and focus only on Paramātma.<sup>23</sup>

Dhyeyam svasamvedyam then he has that state, dhyeyam svasamvedyam, when he focus his mind, in the object on which one has to focus, only that remains, the one who is doing loses his own identity. He does not lose but he starts that process to lose that. The sādhaṅga who is doing dhyāna starts the process of losing his identity, that means entering in That. To be that, to be one with that. Become one with object. The subjectivity, which

23. That supreme (param) soul or self (atma)



subjectivity? Individual subjectivity, not universal subjectivity. Universal subjectivity is only this point of objectivity. That objectivity, the focus of dhyāna, that is the one that is universal objectivity, that is the point of universal objectivity. So he starts losing individual subjectivity. dhyeyam svasamvedyam, dhyeyam the one worth focusing on, Lord Shiva, that, svasamvedyam, one understands automatically. Understood without the one who is understanding. The one who is understanding, the one who is doing dhyāna, he does not remain; he starts losing his identity.

Dhyānam tat ca vibur budhāḥ, all the wise people, all the realized ones in Shaivism, therishis, munis, they do like this.

## Samādhi

Now lord Patañjali tells the sign of samādhi, what is samādhi?

तदेवाऽर्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥

tadevārthamātra-nirbhāsaṁ svarūpa-śūnyam-iva-samādhiḥ //  
Patañjali – 3.3

Tadevā that dhyāna when artha mātra nirbhāsaṁ, (artha mātra means when only objectivity remains), i.e., when the vedyā<sup>24</sup> he is focusing on only what remains.<sup>25</sup>

Svarūpa śūnyam iva.<sup>26</sup> Svarūpa śūnyam means, the one who is doing dhyāna, he forgets, his svarūpa is over, svarūpa is finished.

DEVOTEE: Śūnya?

SWAMIJI: Svarūpa śūnyam eva.

The bhāva (state) of doing dhyāna, that is over. [In Vedanta] that is called samādhi.

For this, it is said, in Vedanta, how his vṛtti remains, that object (which object?) that paramātmā, universal subjectivity. That universal subject that is his object.

How should it be?

Audio 01:07:42

सजातीय(प्रति)प्रवाहश्च विजातीयतिरस्कृतिः ।

विजातीयप्रत्ययतिरस्काराभावात् ।

sajātiya[prati]pravāhaśca vijātīyatiraskṛtiḥ /

Tejobindu Upaniṣad 1.18

vijātīyapratyayatiraskārābhāvāt /

Nityāsodāśikārṇava Tantra 8.11-12 commentary

24. Vedyā means the 'known', and vedakā means the 'knower'. In this case, vedyam refers to the known object.

25. When your awareness becomes one with that objective point

26. "The perception that, 'I am meditating on It, I am putting dhāraṇā and dhyāna on It,' that perception vanishes. This is samādhi in the state of apavedya pralayaḥ." Ibid.

NOTE: This is considered as inferior samādhi in Shaivism.

Sajātī prati pravāḥ. Sajātī prati means the object that is there, "that object, that object, that object, that object, that object." [And] "not me, not me," that is vijātī. Me is Vijātiya prati. Me, me bhava, you have to do tiraskārā. The flow should be of Sajātī prati. There should be flow of Sajātī prati. Only that sajātī prati pravāḥ, only this pravāḥ should be there, flow of this only, flow of that sajātī pratyaya and discontinuation of vijātī pratyaya, individual subjective bhāva, do that vijātī tiraskāra, how to do that, which way "tailadhāravat and dīpaśikā", [as is said in Vedānta] i.e., like you put a fine flow of oil, dhara, without break, like that it should be, awareness should be maintained like that. Or else, vatdīpaśikā, flame of a candle, like the flame rises uninterrupted, without any pause, that is how awareness should be maintained.

That is samādhi as recognized in ...

DEVOTEE: Vedānta

SWAMIJI: ... in Vedānta's samādhi.

Lord Shiva says, this is not the real samādhi. What is the real samādhi?

*Dhyāna* on that *jñeya tādātmya eva saṁvitti jāyate*, in your consciousness, then, that point only remains shining in your awareness. Object means that point on which you are fixing *dhāraṇā* and *dhyāna*. Means are the way by which you are maintaining that. Then, *grahaṇa* (the energy of perception-jñāna śakti) and *grāhya* (the energy of the object-kriyā śakti) vanish altogether and there is only that consciousness of that point."<sup>27</sup>

स्वपरास्थेषु भूतेषु जगत्त्यस्मिन् समानधीः ।

शिवोऽहमद्वितीयोऽहं स समाधिः परः स्मृतः ॥

*svaparāstheṣu bhūteṣu jagatyasmin samānadhīḥ /*

*śivo 'hamadvitīyo 'ham sa samādhīḥ paraḥ smṛtaḥ //*

Netra Tantra 8-18

Svaparāstheṣu bhūteṣu, if he has his circle of friends, or he has another circle, opposite circle, own circle or opposite circle,

27. Tantrāloka 4.94.(commentary)



own circle means his brothers, family, friends, disciples, his circle, para means with which you do not have a concern, this breaks, should not have concern with this, should not have concern with that, svaparāstheṣu bhūteṣu samānadhīḥ asmin jagati asmin jagati what is this jagat? In this Jagat, one portion is one's own, another portion is of someone else, for which one is not concerned. These should be cut, detached; svaparāstheṣu bhūteṣu jagatyasmin samānadhīḥ, they should remain same.

For this Dr Alijaan gives equilibrium.<sup>28</sup> This tablet by which you get equality in mind. Then you sleep well. (Laughter). Otherwise you do not sleep. If you have two classes (of people in your mind), how will you sleep. You will sleep when you take equilibrium. What is equilibrium?

Shaivite samādhi. What is equilibrium? Shaivite samādh asmin jagati, means in this world, samādhivi, he gets samādhi, finds everything same, same, then what he does? What will be his bhāvana? śivo'hamadvitīyo 'ham. I am Shiva. There is no one else. No one is distant to me. "I am universal God! . . . I am universal being!" When you get that bhāvanā, sa paraḥ samādhīḥ, that is Shaivite samādhi. That is real supreme samādhi.

This is not samādhi when prāṇāpāna stops, or cittasya ānanda svarūpākāra eva, and tanmayi bhāva.<sup>29</sup> No, that is not samādhi. That is much inferior compared to this.

This has been named, acknowledged by Vedantis as nirvyutthāna samādhi, nirvyutthāna means, out of which samādhi, he does not get up. There is no break from this.

So these are the aṣṭāṅga Yoga from Vedanta also and from Shaivism also.

Now he tells its fruit, Lord Shiva tells:

Audio 01:13:00

एवमष्टाङ्गयोगेन स्वभावस्थं परं ध्रुवम् ।  
 दृष्ट्वा वञ्चयते कालममृतेशं परं विभुम् ॥  
*evamaṣṭāṅgayogena svabhāvasthaṁ paraṁ dhruvam /*

28. A sedative medicine, Dr Alijaan was a renowned medical specialist in Srinagar.

29. The state (bhāva) of being united with God (tanmayi). See Tantraloka 2-3, verse 240, footnote 640, page 379. (Revealed by Swami Lakshmanjoo)

Evam aṣṭāṅga yogena, by this eight-limbed Yoga. Actually Shaivism has not recognized eight limbs of Yoga, it has recognised only six limbs (as also by Abhinavagupta). But Lord Shiva has recognized eight limbs, in this way, not in that way (as Patañjali has recognized them) not in that manner. He has recognised in this way and he has put.

**DEVOTEE:** Para rūpata.

**SWAMIJI:** Para rūpata.

Through this aṣṭāṅga yoga only svabhāvasthaṁ paraṁ dhruvam astat, the one who is situated in svarūpa, paraṁ dhruvam, pada, sa dṛṣṭvā, when you have sākṣātkāra (direct realization) of that, how will dhruva pada do sākṣātkāra? Where will he do?

**DEVOTEE:** In Madhya prāṇa

**SWAMIJI:** Where will he do in madhya prāṇa! He will do in laughing, while getting up, sitting down, doing work, tilling, carrying bricks, and carrying sand. Now don't think he is going to make us carry sand today; that is why he is telling this!

**DEVOTEE:** (laughter...)

**SWAMIJI:** If doing this, he has an awareness of universal being, that is samādhi. Doing this vañcayate kālam, he give the slip to the Mahākāla (God of death), to Mahākāla he gives vañcayate, give a slip, Mahākāla does not realize how he has escaped from his clutches. How has he escaped from my claws! Mṛtyujit saḥ bhavati He becomes Mṛtyujit. He himself becomes Mṛtyuñjit. kāla cannot count him. He becomes countless. Otherwise, kāla can count, "Oh! he is 70 years, and now I shall finish him." For him, the life he has after this, that is dependant on his own self, when he feels like, he will drop his body. Leaving body is not subservient to kāla anymore.

Bas. Ashtanga Yoga is over.



Lecture - 3**Yamas (Observances)**

Now we shall tell about Yamas, five Yamas. Niyamas are over, Now Yamas. It is said, ahimsā satya asteya brahmacharya aprarigraha Yama.

**ahimsā satya asteya brahmacharya aprarigraha**

**Ahimsā:** ahimsā means not doing violence, non violence, practicing ahimsā.

**Satya:** Satya means to speak the truth, asteya is non stealing.

**Brahmacharya:** Brahmacharya means to practice brahmacharya.

**Aparigraha:** Aparigraha, not to hoard property. It will be used, even if a pair of tongs is broken, keep it on the attic, the store, it will be used sometime. (Why don't you) throw it from the window; you have got a new one now. That is aparigraha. Nonhoarding. Not keeping surplus things at home. At your home.

Audio 1.02

**Ahimsā**

Ahimsā has two phases. One is pradhāna (dominant), the second is apradhāna (non-dominant)

Dominant phase is this non-vegetarian food that we eat. Meat and related things. Give it up. Avoid it. Always avoid taking non-vegetarian. This is following the principle of ahimsā. By following the principle of ahimsā, he gets that fruit. So we need to always discard non-vegetarian food.

Why is it called māṁsa (meat)?

मां स भक्षयितामुत्त यस्य मांसंइहादम्यहम् ।

*mām sa bhakṣayitāmutra yasya māṁsamihādamyham /*

Manusmṛiti 1.53a



Mam , that sheep, bhakshita, will eat, amutra in the next world, yasmad of whose sam vihadmaham meat I am taking in this world. Yasmad sam vih , whose meat admaham, I am eating. This is the meaning of māṁsa. It is not that you have a piece of meat, you enjoy it and the matter ends there. No! The sheep is after you! (Laughter.) He will not be after you for only one lifetime. (He shall be after you for ) 20 lifetimes. Yajñāvalik sage has said that it would be 20 lifetimes. He would be killing you and eating you and killing you and eating you. Who? The sheep. One-piece if you have, one piece if you have, you have to repay that load off. Twenty lifetimes the sheep shall be slaughtering you.

Audio 02:11

एतन्मांसस्य मांसत्वं प्रवदन्ति मनिषिणः ॥

*etanmāṁsasya māṁsatvaṁ pravadanti manīṣiṇaḥ /*

Manusmṛiti 1.53b

Now one who remains on ahimsā. Then there is a non-dominant form of ahimsā. Not speaking loudly with anyone, not shouting at anyone, do we not jump and scream at others, even for trivial matters. (Shouting at someone) is also himsa, doing himsa. That is also like eating a piece of meat. Hurting someone's heart. Not allowing someone to speak. Now you will say, why do you shout at us!

DEVOTEE: Laughter

SWAMIJI: I have no option

DEVOTEE: Laughter

SWAMIJI: All my herd of sheep will drown otherwise. All together

DEVOTEE: Laughter

SWAMIJI: In Yoga Darśana, it is said, one who is established in ahimsā. Through body, through mind, one who keeps ahimsā vrat, what fruit does he get?

Audio 03:53

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥

*ahimsā-pratiṣṭhāyām tatsannidhau vairatyāgaḥ //*

Patañjali – 2.35

Ahiṃsā pratiṣṭhāyām, one who has established himself in ahiṃsā, established in ahiṃsā, tatsannidhau vairatyāgaḥ, if there are some mutual enemies in front of him, foes, cat and mouse, a cat cannot eat a mouse, in his presence. He has such vibrating power. He has effect on them. They do not kill one another. Cat will not catch mouse in his presence. Away from him it may catch, but not in his presence. This is his vibrating power that gets incorporated into other beings.

Ahiṃsā then satya.

### Satya (Truth)

Truth should not be such that there is a fight between people,

Audio 04:49

सत्यं ब्रूयात् प्रियं ब्रूयात् ना ब्रूयात् सत्यं अप्रियम् ।

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥

*satyaṃ brūyāt priyaṃ brūyāt na brūyāt satyaṃ apriyaṃ /  
priyaṃ ca nānṛtaṃ brūyāt eṣa dharmah sanātanaḥ //*

-Manusmriti 4.138

Tell the truth, that makes everyone happy, that does not lead to fights. Do not utter that truth which provokes people to lift sticks, (do not utter) that truth. That is also a setya only. Say that truth, but it should not be a lie, say that truth, after considering appropriate deśa (space), kāla and time, after considering this. So that there is no negative effect subsequently. Say that truth.

The other truth is āntarik truth (inner truth).

We were doing Gurustuti recitation. Shri Mahendernath ji was sitting in samādhi with closed eyes. I felt he is in samādhi, but thieves have attacked his mind. Because these thieves, these thieves of mind, they move around at night (in darkness). They move around at night. It is not (that you will have a lesser attack while eyes are closed). You will have lesser attacks from thieves while your eyes are open. The mind shall be attacked by a lesser number of thieves when eyes are open. They (thieves) are more when it is darkness; eyes are closed. These thieves see better at



night. So do not do abhyasa with eyes closed. Abhyasa with eyes closed is laden with problems. I marked this; he was practicing with eyes closed. Not knowing what is happening inside. What havoc these thieves have created inside! This was because of this context; leave this now.

Satya pratiṣṭhāyām. So you should attempt to do practice with your eyes open. If you cannot do with eyes open, keep your eyes at 45 degrees towards the ground. Forty-five degrees, but do not close your eyes. Close your eyes, and this bunch of thieves enters (your mind). (You are) not aware of yourself, not aware that you have landed somewhere else, with eyes closed! (He is chanting) Bhagwan, Bhagwan, God, God. (But) He has already been taken away, dragged away by these thieves! Laughter. Dragged somewhere else!.

DEVOTEE: Antarik satya?

SWAMIJI: Antarik satya means.

Audio 07:11

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढत्मा मूढाचारः स उच्यते ॥६॥

*karmendriyāṇi samyamya ya āste manasā smaran /*

*indriyārthānvīmūḍhātmā mūḍhācāraḥ sa ucyate //*

Bhagavad Gītā 3.6

This is asatya bhashan, This is āntarik asatya bhashan, eyes closed but internally does not know where he has reached.

Audio 07:31

Now there is the fruit of satya.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥

satyapraṭiṣṭhāyām kriyāphalāśrayatvam//

Patañjali – 2.36

By this, you get kriyāphalāśrayatvam, one who is established on satya, never doing asatya bhashan, never lying, not even as a joke. One who does correct satya bhashan. That is satya pratishttha. What is the fruit? kriyāphalāśrayatvam, if something comes out of



his lips. Oh! God may bless you. He is happy with someone and says "Okay let God do good for you. Actual good happens to him.. In satyapraṭiṣṭhā, his words become amogha (unfailing). His voice, his words do not go without effect. Whatever comes out of his lips, it will come out to be true. That is satya praṭiṣṭhāyām kriyā phalāśrayatvam, kriyāphalā, whatever he says.

**DEVOTEE:** Vāk siddhi

**SWAMIJI:** Okay, you can call that vāk siddhi. Quite intelligent of you. I should have had that intelligence. I would be flying. I don't know why you are on the ground. (laughter).

**DEVOTEE:** (Inaudible)

**SWAMIJI:** Laughter. (addressing devotee) I am doing it for your sake, this laughter so that you do not feel the discomfort Now, after satya you have asteya.

Audio 9.22

### Asteya (Non-stealing)

Asteya praṭiṣṭhā means non-stealing. Not stealing. Stealing is not only actual theft. Going at night, climbing up and stealing money, that only is not theft. Theft also is stealing, (but even) thinking internally. This scoundrel was my junior, he has become my senior now; this is theft. He has committed theft. Because he has developed greed in his mind. Why was this not given to me? Oh! Dear Self, God did not want it that way. Do you know what you have done in your past lives? So, do not have this greed. So please do not tell me, they were my juniors, now they have become my seniors. Don't tell me this. This is equivalent to theft.

**DEVOTEE:** Is corruption in the category of satya or asteya?

**SWAMIJI:** Asteya. It is asteya. The money you do not deserve, you collect that money from the person, which is also theft. The other person is forced to present him with the money. He does not do his work. So that is also theft. Be praṭiṣṭhita on that. Do not think through the mind. Of course, you do not have to do physical theft. (But) even through mind you should not do theft. Through intention also you should not do theft. If you leave these three-fold thefts, then there will be the establishment of asteya praṭiṣṭhā in his mind. What fruit does he get?

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।।

*asteya-pratiṣṭhāyām sarvaratnopathānam //*

Patañjali – 2.37

Asteya pratiṣṭhāyām, if he is steady in asteya, fully committed, sarva ratna u pathānam.

He does not ever fall in need of anything. Whatever he wants, hmm! That is why it is said, Satalal (a devotee), what is that śloka of Bhagavad Gītā?

That one...

Audio 12:00

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ।।9.23।।

*ananyāścintayanto mām ye janāḥ paryupāsate /*

*teṣām nityābhiyuktānām yogakṣemaṁ vahāmyaham//9.23//*

– Srimadbhagwadgita

Ananyāścintayanto mām, with one pointedness those who worship me, adore me, teṣām nityābhiyuktānām they are again and again in front of me, yogakṣemaṁ vahāmyaham, their needs, whatever their needs are, whatever they need, they need rice, they need money, O Arjuna! I make that arrangement for them! They are not to worry about these things. I have promised them, for them, these needs; I shall fulfill. Not only that, not only shall I meet their needs. I shall also protect it from theft. That money shall be protected from theft also. So this is all-around protection. So what is the need to do theft?

DEVOTEE: (Inaudible)

SWAMIJI: Thank you. Thank you. Thank you. Achha. So Asteya is over now.

Brahmacharya

Audio 13:31

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।।

*brahmacarya-pratiṣṭhāyām vīrayalābhah //*

Patañjali – 2.38



Brahmacharya means through body, through mind, and through words . All these sexual desires that human being has. The Kamvāsanas that we have, always discarding them, always give them up, the menfolk that are there, they should not have any thought or focus on any other woman except their wife. If he is doing abhyasa, either he will fall asleep or will snore. Or he will have instability of mind. If he is having brahmacarya pratiṣṭhā, he will have success, tanmayi bhava he attains by having brahmacarya pratiṣṭhā, So brahmacarya pratiṣṭhā is very important for the sādḥaka, to get entry in God-consciousness. If he is established in brahmacarya, there is vīrya lābha. His power of concentration increases day by day. He does not have to make much effort for abhyasa. A non-brahmacari, he does abhyasa for 20 years, but this brahmacari person gets the same benefit in one hour of abhyasa. So this is a very valuable gem, you should take care of it. This is brahmacarya-pratiṣṭhāyām vīryalābhaḥ.

Audio 15:32

### Aparigraha (Non-hoarding)

Aparigraha. Are we getting late?

DEVOTEE: No, Sir

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ।।

*aparigraha-sthairye janma-kathantā-sambodhaḥ//*

Patañjali – 2.39

SWAMIJI: Pararigraha is the habit of hoarding. Mirror breaks, okay keep in attic or store, spectacles broken, keep in store, Khasu<sup>30</sup> breaks, keep in store. Pair of tongs break, your clothes are old or torn, keep them there, it will be of use. Of what use it shall be, nothing! (You need to ) throw it; maybe someone else shall use it. Do not accumulate, the more you accumulate, the more your difficulties and problems. Oh! I had kept that item. Would it be safe from rodents? What happened to the other thing? Is the other item fine?

30. A brass cup used in Kashmir.



So Aparigraha, it is a big yama. So do not do parigraha, don't collect so many things.

Accumulating all things, do not do this collection. Whatever you need, hand to mouth, only keep that. Discard everything else, give it away to someone. Now you shall ask. Why do not you do this! (Laughter). I try, try my best, but another item comes before I have given one away. (Laughter). What can I do! You are responsible for this. If I had two birthdays in a year, then there would be some help.<sup>31</sup>

Aparigraha-sthairye janma-kathantā-sambodhaḥ. If someone has pratiṣṭhā of aparigraha, someone who does not have this bad habit of hoarding, what does he get? Janma kathantā sambodhaḥ, janma kathantā, bhuta, bhavishya and vartamān, (past, future and present). His present life, his future life and his past life. He understands, recollects what he did in his past life, and will do in the future and what he will do in the present life. There is no big deal for him to know the time of his passing away! This is the benefit of what? Of non hoarding. So do not accumulate, do not hoard. I must be having 100 yonas.<sup>32</sup> Why do I need them. Just accumulation!

DEVOTEE: Laughter.

SWAMIJI: This is also parigraha. Laughter. It's true.

Aparigraha-sthairye janma-kathantā-sambodhaḥ. These are the five Yamas, if you tread on this and follow this, is it possible that the great Lord Swachandanatha will not protect you with his 18 arms? He will surely do that.

[ End 18:21 ]

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31. Swamiji used to give away his personal items to devotees every year on his birthday.

32. Special thread worn in the neck and the right arm after a special ceremony in childhood.

Lecture - 4**Niyamās**

(rules and regulations)

What are the five Niyamās?

Śaucā, Santoṣa, Tapah, Svādhyāya, Īśvara bhakti, i.e., Īśvara Praṇidhāna.

Śaucā: Śaucā means cleanliness, to keep our body clean, our mind clean, and our speech clean.

Adopting purity in body, mind, and speech. Purity in the body means keeping ourselves clean, not wearing untidy clothes. It is not necessary to have pashmina clothes, it can be *khaddar*<sup>33</sup>, but should be clean. The body should be kept clean, take bath every day, that is the purity of the body.

The purity of mind means avoiding getting bad thoughts in mind. Even if some bad thought arises in mind, it should be subsided by good thoughts or by keeping the characters of sages and saints in front of you and remembering them. The mind should be kept clean in this manner. There is no wrong thought, no bad saṅkalpa (intention) to be kept and not thinking about any bad action. What is this purity? That is the purity of mind.

Now there is a second. Purity of speech, no bad words. The speech should be absolute pure. When the speech is absolutely pure, only then is the person fit to recite stotras. His recitation of stotras is without any fruit. Those who have an impure mind, impure saṅkalpa and vikalpa, his concentration or practice is fruitless. Similarly, the body should be clean. So, the purity of body, purity of mind and purity of speech. This is one of the main Niyam which has to be obeyed. If we follow this first Niyam, it will help us in adhering to the other four Niyams. If anyone of the four Niyams are followed, suppose someone is following only one Niyam, only one Niyam, that helps the other four and hence helps him to adopt the other four Niyams easily.

Hence this Śaucā should be made pure to adopt the first

33. A rough cotton cloth.



Niyam. If we adopt this Śaucā, the eighteen arms of the Lord, they are waiting to protect us! Ready! But only if we have adopted Śaucā. Not only this, there is another niyama which we have to adopt which is santoṣā.

Audio 03:40

### Santoṣā

Santoṣā means whatever Almighty has given us, to be content and happy with that. Not to have greed. "I did not get it. I did not get my due". If it were due, you would have got it. "It was due to me, Sir. No, there is too much corruption; otherwise, I would have got it!" All that has no meaning. Those who deserve it will get it at the right time, and they need to be content with it. That is santoṣā. Not to have greed. "He was my junior, and he has become my senior" Do not say this. "Injustice has been done with me" No, there is no injustice; it is justice (by God). You were supposed to do the job and the person who got promoted was supposed to get that. No question of juniority and seniority. So, we need to keep santoṣā, whatever we have, whatever we have got, we have received from Lord Shiva, we have to accept it with pleasure. This is called santoṣā. You should yourself understand santoṣā. Why should we do santoṣā?

It is said:

Audio 05:03

ईशावास्यमिदं सर्वं यत्किञ्चिज्जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद् धनम् ॥

Īśāvāsyam-idaṁ sarvaṁ yatkiñcij-jagatyāṁ jagat /

tena tyaktena bhuñjīthāḥ mā gṛidhaḥ kasya svid dhanam //

Īśāvāsyopaniṣad

Īśāvāsyam idaṁ sarvaṁ, whatever property is distributed there in the world, the property that has been distributed, it is all under the control of Lord Shiva. Be it wealth, money, property, or motor car. Everything is under his control. It is not under the control of any politician. That is all wrong. It is all under (God's) control. It is he who distributes. How he distributes, you have no right to think or ask! It is all his worry about how he distributes. The way he distributes, that is the right way (in which it should be distributed) You should not poke your nose, "No, this is wrong."



Īśāvāsyam idaṁ sarvaṁ yatkiñcit jagatyāṁ jagat - whatever is there in this world, it is all under control of Lord Shiva - tena tyaktena bhuñjīthāḥ mā gṛidhah kasya svid dhanam. Tena means whatever he has given you, Tena means Param Shiva, tyaktena means whatever he has given you, Tena tyaktena does not mean that you should offer to God and eat yourself, Tena tyaktena means what he has given you, bhuñjīthā means enjoy, be happy, mā gṛidhah, do not have greed that this person has more than me, that person has more than me, that person has more than me. Do not do that, kasya svid dhanam- this money and possessions do not belong to anyone. It is all Lord Shiva's property. In the same way, you should be doing santoṣā. Bhagavan Patañjali has told the fruit of it. The fruit of śaucā and fruit of santoṣā.

Audio: 06:56

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥

śaucāt-svāṅga-jugupsā parair-asamsargaḥ //

Patañjali - 2.40

Śaucā, if he affirms of śaucā, remains firm on śaucā, (Swamiji points to a devotee, "Do you understand?")

DEVOTEE: Yes Sir

SWAMIJI: I am telling in Kashmiri only! Saucāt means for the purity of all three, which I have already explained. What can happen because of that? Svā 'ṅga jugupsā. He gets hatred towards his body parts. When the person takes a bath of this body, completes it, suddenly through a cough a full of phlegm and mucus that he spits out from his mouth. This happens after taking all bath and everything. In the Puja room, then he comes out of the Puja Room and spits out. He then thinks and calculates the svā 'ṅga jugupsā. He starts developing hatred towards his body parts. He starts thinking, "I took one hour to clean my body and look what comes out in my mouth, a big spit". Hence he starts hating his body parts because he adopted śaucā. He does not get only this benefit. The next benefit that he gets is parair asamsargaḥ. He does not associate with anything. He thinks, "I should remain alone, I am of no use for anything". This siddhi he achieves after adopting śaucā. This is significant siddhi. The hatred towards his

body and not increasing the association, not associating with others. Whose fruit is this? This is the fruit of śaucā.

Now is santoṣā. I have already told you.

Audio 08:50

सन्तोषादनुत्तमसुखलाभः ।

santoṣād-anuttama-sukha-lābhah //

Patañjali – 2.42

He has the ability to sleep happily on hard rocks. Those who do not have santoṣā, he is always having his account book with him, how much money I have earned today and how much I shall earn tomorrow. They do not get sleep. Who gets sleep? The person who has santoṣā. He is content with what he got, he sleeps peacefully and wakes up peacefully, he is contented. santoṣād anuttamaḥ sukha lābhah.

Thus, the two main Niyamas are completed Śaucā and Santoṣā.

## Tapah

Tapasya means being patient and keeping a check on yourself and eating less. Do not fast but do not keep eating anything. Sometimes gulgulas, sometimes parathas, sometimes halwa, occasionally other things. Throwing anything inside the stomach, that should not be done. Tapasya should be done. Even if you are hungry, you should eat less, not to eat a full stomach. Do not fill your stomach. I request you all. Kindly do not eat a full stomach.

**DEVOTEE:** Laughter

**SWAMIJI:** The practice, the contemplation, cannot be done with a full stomach. Eat less.

When you get food, eat less portion. Keep the remaining portion to feed animals. Tapasya should be done. The body should be kept a bit light, so that your sleep is also less, and more awareness will be maintained. This is called Tapasya. Tapasya is not only this. Tolerance, patience even if people crush you under their feet. You should tolerate it. You should not retaliate.

I told you about the talk of Mahatma Gandhi. In talk, he said, "The world crushes the dust under its feet, everyone crushes the dust under its feet. But the seeker of the truth should be



humbler than the dust. One who has the desire, one who is bent on self-realization, he should be humbler than dust. He should be so humble that even the dust could crush him”.

This is Tapasya. If you do not do tapasya, you will have only burping while doing practice. When you are eating such that stomach is kept full to the top. No! Do Tapasya.

Bhagwan Patañjali mentions the fruit of Tapasya. What happens with Tapasya.

Audio 12:33

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।

kāyendriya-siddhir-aśuddhi-kṣayāt-tapaṣaḥ //

Patañjali – 2.43

Kāya indriya siddhir aśuddhi kṣayāt tapaṣaḥ. He gets siddhi of body as well as senses.

The siddhi of senses means all the animadik ashta siddhi come close to him. Animadik ashtasiddhi coming close means, kāyesiddhi, indriya siddhi. What is ‘indriya siddhi’? Like you were saying that Satya Sai baba had come, he got a watch from London which he handed to someone. Okay from Swizerland.

**DEVOTEE:** Gave to General

**SWAMIJI:** General or Colonel, he got it, from there. This is indriya siddhi. Kāye 'ndriya siddhir aśuddhi kṣayāt tapaṣaḥ. I do not know if he got it or it is just a rumour. That he knows and only he knows. He knows and that boy knows.

Kāye 'ndriya siddhir, he gets siddhi of body and senses, he increases his sight of senses.

He has door drishti (distant vision) of indriyas and also the siddhis of body, the animadik ashtasiddhis. Aśuddhi kṣayāt, because with tapasya, the knots that he has, the impurities, everything gets dissolved by Tapasya. Aśuddhi kṣayāt tapaṣaḥ This is the siddhi with tapasya. This is the third Niyam which we have to observe. What for? He is ready! Lord Shiva, Lord Svachchandanātha is ready with his eighteen arms to protect us! Give him some work.

Otherwise he keeps them folded, and we are gone! When we do not observe this (we are unlikely to get his protection).

Śaucā, Santoṣa, Tapas, these are three Niyams. Now next two Niyamās.

## Svādhyāyā

Svādhyāyā means not to be talkative, not to talk, not to gossip about here and there. Like, what did the servant of that house tell you, or what that person told you... Oh! what did they give to the family as a gift for their marriage? This is all waste of time. Do your own Job. Life is going on. You have to die. You have to leave this body here. All this nonsense you should stop immediately. Do svādhyāyā. Read Utpalastotrāvali. Read Bhagavad Gītā, recite stotras. Do svādhyāyā. Do svādhyāyā. There could be some emergency like someone is ill. That is fine. But nothing unnecessary. If you come to know that he gave a particular amount as a gift for a marriage, how shall it affect you? No benefit. Only waste of time. So will you do it again?

This is svādhyāyā, reciting stotras, reading śāstras, listening to śāstras, listen and then contemplate. Think about that. That is svādhyāyā. This should be done. This is another Niyam. Which Niyam is that?

DEVOTEE: Fourth Niyam

SWAMIJI: Fourth Niyam

What happens because of this? What help does he get?

Audio 16:30

स्वाध्यायादिष्टदेवतासम्प्रयोगः । ॥४४॥

*svādhyāyād-iṣṭa-devatā-saṁprayogaḥ //*

Patañjali – 2.44

If he affirms on svādhyāyā, iṣṭa devatā saṁprayogaḥ, his iṣṭa devatā, whether it is Lord Śaṅkara, Lord Kṛṣṇa or Lord Rāma, the God comes and gives his darshan. He doesn't need to have darshan in a waking state (jagrat state), even if he gets darshan in dreaming state (Svapna state), that is enough.

Audio 16:58

नमस्तेभ्योऽपि ये सोम कलाकलितशेखरम् ।

नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम् ॥१३॥

*namastebhyo'pi ye soma-kalākalitaśekharam /*

*nāthaṁ svapne'pi paśyanti paramānandadāyinam //13//*



I bow to them, touch and kiss their feet who soma kalākalita śekharam natham. The deity with moon on the forehead, Lord Shiva, they see him in their dream, the deity who is Paramānanda dāyinam, that Lord, if they see in their dream also, I bow to them. This is the fruit of what? svādhyāyā. What is next?

Audio 17:44

**Īśvara praṇidhānā**

Īśvara Praṇidhānā means Bhakti of Īśvara, the love for God. Not towards children, wife or parents, not towards one's relatives, nor in-laws, nor daughter in law, nor daughters. Ishvara Pranidhānā of Lord Shiva means to create Bhakti. Īśvara Praṇidhānā is the fifth niyama which should be adopted.

If all these five niyamas are adopted, then is it possible that that Lord Shiva will not do the purification of your eighteen organs with his eighteen arms? Eighteen organs include five Jñānendriyas, five Karmendriyas, five prāṇas, mana, buddhi, and ahaṁkāra (Mind, intellect and Ego). He will protect and purify these. They become fit for receiving entry of God Consciousness. Lord Shiva will immediately enter and embrace them. The fruit of Īśvara Praṇidhānā is, he should intensify the devotion, the bhakti as much as possible.

It is said.

Audio 19:15

समाधिसिद्धिरीश्वरप्रणिधानात् ।।

*samādhi-siddhir-Īśvara-praṇidhānāt //*

Patañjali – 2.45

He gets siddhi or samādhi with Īśvara bhakti. If he does Īśvara bhakti, is it possible that he will not get samādhi, he will not get svarūpa lābha?

**DEVOTEE:** Does Īśvar Bhakti happen first or Guru Bhakti?

**SWAMIJI:** I will tell you later.

**DEVOTEE:** Why are you delaying the reply Sir?

**SWAMIJI:** O Simpleton! Are Guru and Īśvar different?

**ALL DEVOTEES:** Clapping and cheers.

[ End Audio 19:38 ]







## SHAIVACHARYA SWAMI LAKSHMANJOO

Shaivacharya Swami Lakshmanjoo (1907–1991) was a great Kashmiri Shaiva master and scholar who lived in the 20th century. He was a highly realized spiritual teacher who dedicated his life to the study, practice, and dissemination of the teachings of Kashmir Shaivism, one of the major schools of Hindu philosophy.

He was born in Srinagar, Kashmir, and was initiated into the lineage of Kashmir Shaivism at a young age. He received his spiritual education and training from several renowned masters, including Swami Mahtab Kak, who was his primary teacher.

Swami Lakshmanjoo was a prolific writer and commentator on the Kashmir Shaiva texts, and his works include over 20 books and numerous audio and video recordings of his discourses. He is widely recognized as one of the greatest exponents of Kashmir Shaivism in modern times, and his teachings continue to inspire countless students and seekers of truth around the world.

Swami Lakshmanjoo's legacy continues through the institutions he founded, including the Ishwar Ashram Trust, Kashmir Shaiva Institute, Lakshmanjoo Academy, and the Universal Shaiva Fellowship, all of which are dedicated to preserving and disseminating the teachings of Kashmir Shaivism.